

...THE... CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xii: 32.

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EDITORIAL NOTES.

"**S**TAND fast in the liberty where-
with Christ hath made us free,
and be not entangled again in the
yoke of bondage," says the Apostle
Paul in the Epistle to the Galatians,
5, 1. He had successfully contended
against the legalists who had said that
believers in Christ could not be saved
unless they were circumcised after the
manner of Moses, and he had severely
blamed Peter for his cowardice in sep-
arating himself from the Gentiles,
with whom he had communed, to
please the Jews who wished to be
Christians and still adhere to the law
of ordinances. If at that time Peter
had claimed to be infallible like his
self-styled successor in Rome, what a
denunciatory epistle Paul would have
hurled at him!

The "yoke of bondage" presses
heavily on Christians who are tempt-
ed to conform to the world and the
"spirit of the age," whatever it may
happen to be. They may be free from
the temptations that raise a wall of sep-
aration between the heart and God,
for they pray for deliverance from
the evil and sin, and the Lord's prom-
ises are abundant in their behalf. But
there are other yokes than those of
sin and priestcraft that are so insidi-

ous that few think of guarding against
them by prayer and watchfulness.
Among these are coldness and indif-
ference and reticence in bearing wit-
ness for Christ and confessing Him
as Saviour and Lord in the presence
of those who are not conscious of
their union with Him. This is espe-
cially the case in intercourse with Ro-
man Catholics. American Christians
are so tolerant of all forms of religion
that they leave the followers of the
papal system in ignorance of vital
Christianity lest their testimony
should give offence. Every Protes-
tant Christian knows that the Ro-
man Catholic Church teaches a false
religion that has made the people dif-
ferent from other Christians. It is
not because the Roman Catholics are
uneducated or are backward in the
social and commercial life of the
world that they are so different from
Protestant Christians. There is
among them an entire absence of the
spiritual life that comes from the
study of the Word of God and union
with Christ. Daily observation and
intercourse with those people will
convince any one of the truth of this.
And yet there are many among them
who are yearning for the truth that
will make them free.

Priests and People Are Alike.

Almost daily we are asked the question, Are not the priests, who are educated and in a higher social position, more enlightened than the people in the Roman Catholic Church? Our answer is that in spiritual things they are not. They are as ignorant of the way of salvation by faith in Christ and reliance on His all-atoning sacrifice as the most unlearned of their flocks. Christianity has no more influence on the priests than on the people. The carnal mind cannot discern the things of God, and the priests of Rome are as carnal as nature has made human beings in general. The exceptions that may be apparent here and there only confirm the rule. All who have been intimate with priests know how ignorant they are of spiritual discernment. Their "religion" consists in the observance of forms and ceremonies and the use of sacraments. These symbols are not the elements of vital Christianity.

As shepherds the priests cannot feed their flocks, but they make merchandise of them, and do all in their power to keep them from the Word of God, which would open to them the green pastures of everlasting life.

The Corrupt Paulist Fathers.

The Paulist Fathers of this city are generally supposed to be superior to the general run of priests in the Roman Catholic Church. But from the articles published in the *New York Sun*, which we copied in the October *CONVERTED CATHOLIC*, they would seem to be the basest sort of priests, for one of them was accused by his brother Paulist of betraying the secrets of the confessional and revealing what men in every profession receive in confidence. The statement

in the *Sun* of September 14, 1903, was the most serious ever made against the priests of Rome. It was not denied by the Paulist Fathers. Here it is:

Father Murphy also preferred charges against one of the young priests for having violated his vow of chastity. Father Murphy was in turn accused of violating professional secrets and using the information against his brother priest.

All the charges made were denied and the fathers in control stood by the defendant. Father Murphy then sent in his resignation, which was not accepted. This was early in July.

Father Murphy then asked Bishop Cosgrove, of Davenport, Ia., to admit him to that see. The Bishop interceded and Father Murphy's second resignation was accepted.

Roman Catholic theology teaches that the violation of the "seal of confession" is the worst crime a priest could commit.

Dr. Pentecost's Great Sermon.

The great sermon by Rev. Dr. Pentecost is the longest article we have ever printed in this Magazine, and we believe it is one of the best. It will be concluded in the December number. We hope none of our subscribers will be deterred from reading it on account of its length. Such a masterly address on a great subject is worthy of the most earnest attention. It has not been previously published in this country.

Since Dr. Pentecost returned from the Philippines Governor Taft has been appointed Secretary of War in President Roosevelt's Cabinet and will enter upon his duties at the beginning of next year. All patriotic Americans will echo the sentiment, so eloquently expressed, that further honors await him. Governor Taft has

done a noble work in the Philippines, and the American people will reward him.

The Great Work in the Philippines.

We are indebted to the New York *Independent*, October 29, for the article by Archbishop Aglipay on the Independent Catholic movement in the Philippines. It is an historical document, the first presentation to American readers of the reasons for establishing an Independent Catholic Church in the Philippine Islands and the success that has attended this effort of the Filipinos to cast off the yoke of Rome. Aglipay and his followers, priests and people, are all natives of the islands. Protestant Christians of all denominations will wish them Godspeed in their struggle for spiritual freedom. It is the beginning of a great movement for the emancipation of the Filipinos, a work that transcends in importance the civil and educational work in the islands as much as the soul is worth more than the body, and we believe the blessing of Almighty God, which in the past centuries has attended the call to "come out" of Rome, will be with this movement among the Filipinos. Germany and England and countries of Northern Europe were blessed by the work of the Reformation. The Reformers, all former Catholics, cried unto the Lord, and He delivered them. Will He not hear the cry of the poor Filipinos? "Behold, the Lord's hand is not shortened, that it cannot save; neither is His ear heavy, that it cannot hear." (Is. 59, 1.) Aglipay says, "I am unable to declare positively the form this movement will take. The liberalizing influences at work among us make it certain that our religious

progress will be upward, largely influenced by the Bible, and will be permanent."

Wherever the Bible is the rule of faith and practice, the progress of the people is upward. All Christians will unite in saying, God grant it may be so with the Filipinos.

Rome's Counter Movement.

The Roman Catholic leaders fully comprehend the importance of the Aglipay movement. Four American bishops have been sent out to the Philippines, with an archbishop at their head, and each of them has had an interview with President Roosevelt to profess their "loyalty and devotion" to the Government of the United States. The President could not well refuse to receive them, but he estimated their protestations at their true value. They will construe his courtesy, however, as an endorsement of their schemes and will endeavor to make the Filipinos believe they represent the Government of the United States. Each of those bishops also visited Rome before departing for the Philippines, and were plentifully supplied with money for the plan of campaign against the Independent Catholics. With Government patronage and money to hire and bribe agents, they expect to succeed. God and Christ and religion are left out in their calculation. The powers of this world are their mainstay in seeking to suppress the religious rebellion in our new possessions. But the work of God in the salvation of souls is on a different plane. "Not by might, nor by power, but by My Spirit, saith the Lord."

A Gigantic Struggle.

It is earnestly expected that the Government at Washington will not

unduly favor the Roman agents in the Philippines. Let there be fair treatment of Aglipay and his followers. If we could get the ear of President Roosevelt we would say, Fair play for Aglipay. Let the Filipinos beseech God's blessing without bowing to the Italian Pope. Let them have a pope or bishop of their own if they want him. They have been in the hands of Beelzebub and the friars long enough.

An editorial note in the *Independent* says:

We have thought it only fair to let Archbishop Aglipay speak for himself. We presume he will have a hard time to build up his Church, and much harder now that American bishops are in the Philippines, and especially as the Catholic Church in those islands employs an able firm of American lawyers, it is said at a large expense, to protect its rights against him and in defense of its claim to ecclesiastical property. The treatment which the friars in charge have given the native priests is responsible for the success of Aglipay's rebellion.

We hope to send several hundred copies of this and the next number of the Magazine to the Philippines. Our friends can share in the expense.

Circulate the Spanish Testament.

Again this month we refer to the work of the Los Angeles Bible Institute in California and the Marked or Underscored Spanish New Testament that this excellent institution has published. The Institute offers an excellent opportunity for Bible study and practical Christianity to all who are interested in the cause of Christ and would fit themselves thoroughly to be co-workers with Him in the salvation of souls. Californians, especially, to whom copies of this issue of the Magazine are sent in large num-

bers, will be interested in the development of the Institute and the successful circulation of the Marked Spanish Testament.

THE CONVERTED CATHOLIC is being sent by a friend to these new readers who, perhaps, never saw a copy of the Magazine until they received the October number. It is hoped they will find it interesting, instructive and useful. After it is read, perhaps each one will be so kind as to pass it on to someone else to whom it might be helpful. It will not be sent to any of the new readers longer than the time for which it is paid, and, of course, no payment will be required from them.

We hope all of our readers will cooperate with the Institute in the circulation of the Marked Testament in Spanish-speaking countries. It has long been our desire to bring this Spanish Testament to the attention of our readers, and we believe it is the leading of Providence to do so now in connection with Dr. Pentecost's great sermon and Aglipay's statement.

The Pope's Advice to His Followers.

The new Pope has exhorted his followers to stand by the holy Roman Catholic faith and bring up their children in the schools where that faith is taught. If the young minds are trained in the "Roman mysteries," he thinks they will never forget them. Knowledge of all the Roman superstitions, however, does not make a Christian, and no one knows better than the Pope himself that many of his people are without God in their lives. But he wants their allegiance, and if he could write poetry like his predecessor, he would say to them:

No matter what you do,
If your heart be true.

Rome's Victory in New York.

Colonel George B. McClellan, who has been elected Mayor of New York by over 60,000 majority, is the son of General George B. McClellan, of Civil War fame. He was born in 1865, and has held various public offices since he was graduated from Princeton University in 1886. For the last ten years he has been a Congressman from this city, always elected on the Tammany ticket. He is a Protestant, but a few years ago his sister married a Roman Catholic in France and became a member of that Church.

In the first statement made by Colonel McClellan after his election as Mayor, he said: "I shall make every effort to provide ample school accommodations for every child." This was after he had said the financial condition of the city would not warrant the expenditure of money for public improvements.

The Roman Catholic Church authorities do not conceal their joy at the election of the entire Tammany ticket, and they interpret Colonel McClellan's statement on the school question as indicative of the desire of the new administration to take over the parochial schools and pay the Roman Catholic teachers out of the public funds. The city can lease the school buildings for a nominal sum, and the nuns and brothers with their religious garb—scapulars, rosaries, medals, etc.—will become public school teachers, supported by the State. This is the programme, if the Protestants, who in New York State outnumber the Roman Catholics three to one, will permit it to be carried through. The Constitution stands in the way, but as the former

Congressman, "Tim" Campbell, said on a memorable occasion, "What is a little thing like that betune friends?"

The victory of Tammany Hall is a triumph for the Roman Catholic Church in New York city, and the "accommodating Protestants" of the Mayor McClellan type will be more useful to it than would or could the intelligent, educated Catholics who might be chosen for public office. Roman Catholics cannot be blamed for getting all they can for their Church. The blame, the fault, the sin, the crime, should be laid at the door of the careless, indifferent, accommodating Protestants. There are none so blind as those who will not see.

The *New York Times*, November 4, sums up the result of the election in these words:

We have slid back into the black slime and ooze of the Van Wyck administration. With all this deluge of talk about honest government, reform, clean administration, and morality, with the actual realization of these wholesome aspirations under Mayor Low, we have not advanced one inch since 1897. The electorate of the city deliberately, with careful preparation, forethought, and full knowledge of what its decision involves, has extended an invitation to every crook and criminal, to all divekeepers, gamblers, and blackguards the world over to converge upon New York and ply their vocations. The red light and the "wide open" sign are displayed in the sight of mankind.

And the paper might add, if it were a religious journal, that reforms in this world can never succeed without the religion of the Lord Jesus Christ. Without religion there cannot be morality, honest government or clean administration.

CHRIST'S MISSION WORK.

SEVERAL priests are under the care of Christ's Mission at present, and another has applied for direction and help to prepare for missionary work among his Roman Catholic brethren in the United States or wherever his services would be needed. This part of the work of the Mission—to receive priests who publicly and honorably withdraw from the Roman Catholic Church on religious grounds, and care for them until they get accustomed to the new life that opens before them—is a serious problem which is difficult to solve without adequate resources. The old friends of the Mission who attended the meetings in the chapel and in Masonic Temple, have moved uptown, far away from Twenty-first street, and the new people who have come into the district cannot be reached by the old methods. It is the same problem that confronts downtown church and mission work in all the large cities. Those who have moved away forget and neglect the old work which they helped to sustain, and while the workers remain and bravely struggle on they can be comforted with the reflection that it is sweet to have the martyr spirit. This is what the editor of our foremost religious journal said to Pastor O'Connor, when informed of the new difficulties that confront the work of Christ's Mission—"It is so nice to have the martyr spirit." True. But if the hands of the martyr could be upheld by those who are able to sustain the work, the spirit would be quickened and larger results would follow the efforts put forth.

The necessary expenses incurred in the work of the Mission during the summer months have not yet been met,

a debt which should not rest upon the hearts of those engaged in the work.

A DOCTOR OF COWS.

One of the brightest young men that ever came to Christ's Mission from the Roman Church, a graduate of the Gregorian University, at Rome, was sent to the Moody School, at Mount Hermon, Mass., last summer, after he had been some time at the Mission. While learning our language and studying the Bible at that school he was assigned to work in the fields at stated hours. One part of his duties was to take the cows to pasture and bring them back to the barn in the afternoon. When Pastor O'Connor visited the school in August to place another priest there for the winter term, Superintendent MacMillan told him that one day he saw the young Italian Doctor acting strangely among the cows in the pasture, going about from one to another, gesticulating and saying something to them. When he drew near he inquired what the trouble was, and was told by the young man that he was bringing home the cows. "The boss in the barn told me," said he, "that I must not get a stick to drive them, nor must I holler or yell at them; so I go among them and say to each one, gently, 'Come home, come home,' and they follow me."

"As he has several Roman degrees for philosophy and theology," said Mr. MacMillan, "we will give him an additional one from Mount Hermon, 'D.C.'—Doctor of Cows."

This bright young Italian is now studying for the Gospel ministry, to be a missionary to his countrymen, who are crowding into the United States and are willing to hear the message of salvation that will transform them into good Christians and good citizens.

Departed Friends.

Though we know the promises of God are true and that an eternal home awaits those who die in Christ, we sorely miss the friends whom we have loved here when they depart to be with the Lord. The number grows as the years go by.

ever gave to a man," to use Mr. Moody's own words, has followed him. Mrs. Moody passed from earth to the Father's house on October 10, and three days later was laid by his side on "Round Top," so well known to all who have attended the Northfield Conferences. They were mar-



Mrs. D. L. Moody.

The last month of the nineteenth century witnessed the departure of the great evangelist who had filled such a large place among the English speaking people of the world and whose name was a household word among Christians of every nation. And now less than four years after his departure, "the best wife God

ried in Chicago in 1862, and only those who were intimate with the family knew what the affectionate devotion of this gracious, cultured lady had done for the great evangelist. She was a noble Christian woman, and her memory is sweet in the hearts of all who had known her.

From the first time we met Mrs. Moody at the Bible Conference, at Northfield, in 1881, to the last greeting a few weeks before her death, she was always the same gentle, unassuming Christian lady and warm-hearted, sympathetic friend. Like her great husband, she will be sadly missed at Northfield. It will not be the same lovely place to us and many others now that Mr. and Mrs. Moody are away. The loving sympathy they manifested when dear Luther, "The Little Doorkeeper" of Christ's Mission was suddenly taken away six years ago this month, comforted the hearts of the stricken parents. But we shall all meet again in the Father's house of many mansions, where there shall be no more parting. "The Lord wanted Luther," said Mr. and Mrs. Moody, in their letter; and though we wanted him here, as we wish that they could have remained longer, "He doth all things well."

REV. JOHN D. WELLS, D.D.

The oldest, most honored and best beloved Presbyterian minister of Greater New York was called home to God on October 31, when Dr. John D. Wells departed this life in his 88th year. He was graduated from Princeton Seminary in 1843, and since 1850 was pastor of the South Third Street Presbyterian Church in Brooklyn, the mother of many churches. For more than twenty years Dr. N. W. Wells, the son of Dr. Wells, had been co-pastor with the father, but the venerable minister continued active in the work of the church to the last. He died suddenly while paying a pastoral visit to a member of the church. He was one of the best friends of the editor of this Magazine, and his genial greetings year after year will be sadly missed. Many of his letters commending the work of the Magazine and of Christ's Mission have been published in these columns.

MRS. R. N. ORTON.

Twenty years ago we were invited to Housatonic, Mass., for a week's mission, and were entertained in the family of Mr. R. N. Orton, a zealous and consistent Christian of that town. During the pleasant visit Mrs. Orton was most devoted in promoting the success of the mission and caring for those who took part in it. Ever since Mr. and Mrs. Orton have been our warmest friends and most prayerful helpers in this work of faith and labor of love. And now, after a life of faithful service, this dear sister in Christ has been called to higher service in the eternal mansions the Lord has prepared for her. She departed last month, leaving the husband, who had been her dear companion from youth to age, and three children, who are happily married and are following in the footsteps of their parents.

MISS LOUISE BENEDICT PIERSON.

The first week of this month a cable dispatch from Nowgong, Central India, to Rev. Dr. Arthur T. Pierson, of Brooklyn, N. Y., announced the death from typhoid fever of his beloved daughter, Louise, who had been a missionary there. This is the first separation by death in this remarkable Christian family, all the members of which are zealous, consecrated workers in the cause of Christ. Rev. Delavan Pierson is associated with his father in the editorship of the *Missionary Review of the World*, and Ferrand, the youngest son, is a missionary in Central America. Another daughter is also a missionary in the foreign field. Before going to India Miss Louise Pierson had been secretary of the Young Women's Christian Association, of Lowell, Mass., and had built a summer home for the factory girls of that city at Northfield, where they could enjoy a vacation and attend the annual Bible Conferences.

THE LOS ANGELES BIBLE INSTITUTE.

Filipinos Asking for Bibles.

In a hopeful letter to *The Christian* regarding the spiritual condition of the Philippines, Mrs. E. White Jansen, of Cebu, Isla de Cebu, writes:

"So great is our need of the Scriptures in the Philippines that we are impelled to ask you to place the matter before your readers. One convert after another comes to us saying: 'I have given away my Bible, or my Testament. The man or the woman to whom I told the Gospel was so eager to read the Bible that I could not keep mine, but felt I had to give it to them.' When we go to a neighboring island, the captain and sailors, finding who we are, ask us to give them the Scriptures. Returning from a recent trip, as we left the ship and were being rowed ashore, we could hear the captain's voice follow us over the water, saying: 'Do not forget to send me the Bible.' Pleas reach us from many others of the southern islands. My husband with two native evangelists, is now taking the message of the Gospel to one of these, from which a deputation of leading men was sent. During his absence another has come saying that the people of an island are desirous of hearing the truth. The Gospels only increase these seeking Filipinos' craving for more of the Scriptures. *I find that underlined Testaments are very greatly used by the Holy Spirit, and give confidence to seekers, as they see the way marked out by some others who have sought and found it.*"

A Press Needed in Spain.

We have been urged to establish a press in Spain, and to have an edition of our Testament printed there for direct distribution in that country. This would materially lessen the expense both of publication and transportation, as well as remove in large measure the principal obstacle to the distribution of the books in that Rome-ridden country. As yet, however, we have no definite Providential leadings in the matter. The subject may well be regarded as a call to prayer, and we shall be glad if many of God's dear children will take all this matter upon their hearts as they wait upon Him concerning this work.

In answer to inquiries we desire to make the simple statement that \$7.50 will pay for 100 complete New Testaments in Spanish (Underscored Edition) and that \$3.60 will pay the postage on that number to any part of the world; \$1.00 pays for 100 Gospels and 50 cents will pay the postage on them. Lesser or larger quantities at the same rates. These prices are below cost of production. Sums, large or small, will be gladly received and applied according to the wish of the donor. Such gifts will not be used for the local work of the Bible Institute, but strictly for the publishing or circulating of these Testaments. Three editions consisting of more than 200,000 books have been put out. Yet the demand exceeds the supply.

Cebu, Philippine Islands,
August 30, 1903.

Dear Friends:—The Gospels and Testaments granted by you to the

Philippine missionary work have been scattered far and wide. We found it impossible to keep even one Testament for our own use.

The pleas are so numerous for more that we feel we ought to get more *Testaments* as soon as possible. We have had a gift which will enable us to send \$10.00 for *Testaments*.

The demand for Bibles is very great since the Gospel has entered, and has spread from this old stronghold of Rome to the neighboring islands.

You will understand the need and send at earliest convenience. We have not sold any of your *Testaments* nor think we should be able to do so, as they have been given to specially interested cases. We are thinking of opening a depot in connection with one of the Bible societies so as to meet the need of Scriptures.

Yours faithfully in the work.

(Signed) ELIZABETH W. JANSEN.

Note.—We have just sent her a box containing *Testaments* and portions to the value of \$85.00. Also a box of equal value to another worker in the Island of Luzon.

THE LOS ANGELES BIBLE INSTITUTE.

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Cuernavaca, Mexico,

September 23, 1903.

Dear Brother:—The Underscored Spanish N. T., which you sent to J. T. Moore, were delivered to me, he having left the field. I can say that for several months I have used the Underscored N. T. in my preaching and prefer it to any other Spanish Testament. They will be quite an advantage among the Spanish-speaking Romanists. May the Lord grant you many sheaves through your good work.

Your brother,

C. E. HUGHART.

—
Christian and Missionary Alliance,

Valdivia, Chile, S. A.

I like your Underscored Testaments very much. They are good to put into the hands of the unconverted.

H. L. WEISS.

—
Marin, Estribela,

Prov. of Pontevedra, Spain,

September 4, 1903.

Hearing through a friend (Mr. Holmes, of Gibraltar), that under-

scored Spanish Gospels are given for free distribution, another worker (Miss Whitehead) and myself, having a large scope for distributing books, I write to ask if we might be the recipients of some. We are living near Marin, where lately there has been a readiness to receive books. Only this morning we were hearing of a lad who has put together the pieces of a torn Gospel; we hope we may be led into contact with him, and find that the Book he has valued enough to mend, may in God's time be the means of leading him into the light. It was in the preaching Hall here that the young soldier, Jose Graña, who was imprisoned for refusing to kneel to the Host, was converted, and his continual prayer now is for the salvation of others in this dark place. I need hardly say how grateful we should be should we find you are able to send us the Gospels.

Yours in His happy service,

MISS JESSIE PLUMMER.

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A gentleman writing from a city in New York State said: "I wish you would send THE CONVERTED CATHOLIC for a year to a friend of mine, an intelligent young Roman Catholic, who is groping for light. He attends the Protestant Episcopal Church quite regularly. If the Magazine could be sent well covered it would be more apt to reach him, as members of his family are very bigoted and would certainly destroy it if they got hold of it.

"I may add that, owing to absence from home, I do not often see the Magazine as soon as it is issued, but my father preserves the copies carefully and I read them when I return. Recently he showed a copy to a former mayor of our city, who read it and was much pleased with it, expressing his intention of subscribing for it. Please send copies to the friends whose names I enclose."

PROTESTANTISM IN THE PHILIPPINE ISLANDS.

BY REV. GEO. F. PENTECOST, D.D., LL.D.

An address delivered in Manila, Philippine Islands, Dec. 21, 1902.

"Render therefore unto Caesar the things which are Caesar's; and to God the things which are God's."—Matthew xxii., 21.

"The founders of our Government were profoundly convinced that religion must be upheld for the benefit of the State, and that it was the basis for the morality of the citizen."—Governor Taft's Letter to the Pope.

OUR Lord was in no sense a politician, but in every best sense of that word the most far seeing and

affecting human life in personal, social, and political relations. In His teachings Our Lord was both contemporaneous and in advance of all time: Like Himself, His teachings are "the same yesterday, to-day, and forever." None of them are out of date; they are to-day as living and current as when they were first spoken; nor can we conceive any further advance in knowledge or culture that will put them out of date. I recently heard a great preacher who had been prevented by some untoward circumstance from delivering an address which had cost him in preparation much time, deep thought, and painful labor, lamenting that it was all lost because before he should have another opportunity for its delivery it would be out of date. We cannot think of such a fate befalling any single word or teaching of Jesus. All His words are "spirit and life;" and these are the only eternal things in the universe.

The words I have chosen for my text to-night contain the fruitful germ out of which has been developed every great and fundamental principle upon which is founded the Constitution of the American Republic, and especially those which concern the relation of the State to the Church; individual religious liberty, the temporal and the spiritual powers to each other; and the obligations of the individuals to God in their religious life and to constituted State authority in their political life. I have thought, therefore, that it is a text not out of place in



Rev. Geo. F. Pentecost, D.D., LL.D.

greatest statesman the world has ever had. His method as a teacher was essentially Socratic. In a score or hundred questions and answers, in brief sayings, aphorisms, proverbs and parables, He has touched and exposed the core of every question

the use of such a theme as I have to-night suggested for your consideration.

For three hundred years these Islands have been under the joint political and spiritual sovereignty of Spain and the Roman Catholic Hierarchy. These two powers, political and spiritual, have been so closely allied and interwoven that it may truly be said that the Church was the State and the State was the Church. If there was any inequality in the co-partnership thus existing in the government of these Islands during that time the spiritual and ecclesiastical power was the dominating partner. During all these years there was absolutely no place for the expression or organization of what we know as free Protestant Christianity. The few and isolated Protestant Christians who, for purpose of trade from time to time have made their home here, have never been allowed to come together to worship God according to the dictates of their own consciences nor would any one of them have been allowed publicly to have given expression to his own personal faith, or the reasons for the faith which was in him. If he worshipped God at all he must have done so silently and secretly, in his own heart or in the privacy of his own closet. Religious liberty, as we understand it, was a privilege unknown. The religious despotism of the Roman Church was absolute and complete.

Five years ago, by a series of events as remarkable as they were unexpected, this state of things was entirely changed. A revolution, the most complete in the history of the world, took place. It came like a bolt out of the blue. The Spanish power

was overthrown and driven out of these Islands; and the Roman Catholic Hierarchy was shorn of spiritual sovereignty over the State and the people. For the first time in the history of these Islands men and women were free to worship God according to dictates of their own consciences. Except through their own ignorance and superstition no priest or friar has now the right to come between the individual soul and God, to say what he may or may not believe or to dictate how, when, or where any man or company of men may worship God.

We can scarcely conceive of the suddenness and completeness of the catastrophe which came upon them. The troubles of Spain were comparatively small, for she had but to pack and leave the Islands; but the troubles of the old Church are more serious. The Church must remain and, however bitter the process, learn the lesson of living without autocratic and despotic power over the souls and the bodies of men, protected and supported by the secular power of the State which for three hundred years had been her most obedient servant and tool. Nevertheless (I speak as an American and a Protestant Minister of the Gospel) we are not here to gloat over the political downfall of Spain or the ecclesiastical dethronement of the Roman Catholic Church. On the contrary we can and do feel a real sympathy for both the old State and Church, however much our judgment approves and rejoices in the course of events which have led up to these results. Our national sympathy for our fallen political foe has not deterred our country from entering upon the task of the political regeneration of these Islands; nor

does our real human sympathy for the old Church prevent us Protestants from entering the open door which God has set before us, and undertaking the religious and spiritual regeneration of the people. The problems set before our country and American Protestant Christians are almost overwhelmingly great. We do not deny them. We do not shut our eyes to them. But we have no intention or disposition to turn our backs upon them and shirk our responsibility concerning them. We face them, it may be, with fear and trembling, but at the same time with a reverent confidence in the genius and ability of the American people to solve the political problems, and in the genius and spirit of American Protestant Christianity to solve the religious problems set before us. So far as our chief problem is concerned it may in the main be stated in the words of my theme:

"PROTESTANTISM IN THE PHILIPPINE ISLANDS; ITS RELATION TO THE STATE, TO THE ROMAN CATHOLIC CHURCH, AND TO THE PEOPLE."

1. Protestantism.

Protestantism is a term which has had a specific religious meaning for three hundred years. In itself it does not entirely define the great religious movement which it designates. It is a term rather negative than positive; and yet it stands for both protest and affirmation. It has so far served well its purpose and I see no reason for changing the designation of that part of the Christian Church which is ranged under its banner nor do I know of any other word in the English language that might serve as a

substitute for it. In a word Protestantism is a term that is sufficiently understood by every well informed man and woman. I need not, therefore, spend much time in minutely defining it. It is a term descriptive of a general revolt from and protest against the assumption of power and the usurpation of spiritual authority exercised by the Church of Rome over the human mind and conscience, in respect of things spiritual—determining and dictating what a man shall and what he may not believe concerning God and his own soul; and how he must or may not worship God, without reference to his own private judgment and conscience or his personal responsibility to God for his faith and conduct. It is also a protest against and repudiation of the claim of the Church of Rome to be the supreme dictator and ruler of all the States of Christendom holding that rule can only be exercised under the authority derived from the Church. The general faith of Protestantism has expressed itself in a number of great creeds, differing somewhat in statement of details, but all in substantial agreement with each other. It is not my purpose to review or attempt to restate all these teachings or doctrines, but only to point out a few of the leading tenets of Protestantism, among which are these:

IN RESPECT OF THE BIBLE AND THE INDIVIDUAL.

That the Bible is of Divine origin and authority. That it is the only rule of faith and practice for the individual Christian, and the only authority for the government and discipline of the Church. That it is to be received, read, studied and its

teachings and precepts believed and followed without any intermediate human⁴ or priestly authority for its interpretation. Protestants believe that the Church derives its authority from the word of God and not as the Romanists teach—that the Scriptures derive their authority from the Church. Protestants believe that the Church came into being through the word of God, not that the word of God came into expression and authority through the Church. The great Apostle to the Gentiles commended the Berean Christians, not because they accepted his teachings on his Apostolic authority, but because after he had preached to them they went home and searched the Scriptures to find if the things he taught them were true. That is, they tested the truth and authority of the apostolic teaching by the word of God. The Roman Church claims the right of adding to or taking from the word of God at its pleasure and the sole authority for its interpretation; and therefore denies the right or ability of any individual not a priest of that Church to understand what the teaching of the word of God is. It has therefore in all ages deprived the people of the written or printed word of God and forbidden under pain of discipline any of its subjects to read our Bible. All this Protestants repudiate as wicked and blasphemous and insist on putting the Bible into the hands of the people so that every man in his own tongue and language may read for himself what God the Lord has said and taught and that, through the self revelation which in the scriptures God has made, every man for himself may know God. From the beginning of the controversy be-

tween Protestants and the Church of Rome Protestants have diligently translated the Bible into the vernacular of all peoples and insisted on putting it into their hands and bidding them search it for themselves. Protestants have translated into more than four hundred languages and dialects and circulated many million copies of the word of God among the nations of the earth. The first care of the Protestant missionary on entering upon his work is to give to the people in their own tongue the word of God; whereas the first care of the Roman Catholic missionary is to see that the word of God is kept from the people except as he may give it to them orally and piecemeal with his own authoritative interpretation. Protestants teach the people to worship God in their own tongue and out of their own hearts. Romanists teach the people to worship God in an unknown tongue and in a dead language and only through the mediation of the priest.

IN RESPECT OF THE ORGANIZATION AND FUNCTION OF THE CHURCH.

The Roman Catholic Church is a close corporation, consisting of the Pope (the so-called Head of the Church), the cardinals, archbishops, bishops and priests. These and these only constitute the Church. The so-called laity or common people not in the priesthood, are the mere subjects and beneficiaries of the Church, entirely dependent upon the priesthood for any and all spiritual benefit. This priesthood holds the keys of salvation in its own hands. No soul may or can have access to God or receive any grace from God except through this priesthood (clothed as they claim with supernatural power) which be-

comes the only mediating agency between God and man. Now this whole theory and claim Protestants utterly deny and repudiate, holding that the Church is composed of all believers without distinction; that One is our Master, even Christ; and that all believers are brethren. They utterly deny the sacerdotal character of the priesthood and teach that access to God is open to all men through Jesus Christ, who is the only Mediator between God and man; that ministers of religion whether preachers or administrators are but brethren set apart on account of peculiar gifts which better qualify them to do the work of the ministry. They are not "Lords over God's heritage," but the servants of God and their brethren.

CONCERNING JESUS CHRIST AND HIS SACRIFICE.

Protestants believe in the sole and only sacrifice of Christ and his mediating priesthood, as the ground of human redemption, without the intervention of any human priest or Church; that, as has already been said, He is the only Mediator between God and man; He is the Way, the Truth, and the Life; that the call of the gospel is to Him, as He saith: "Come unto me all ye that labor and are heavy laden and I will give you rest:" "Ye will not come unto me that ye might have life:" "No man cometh to the Father but by me:" "And him that cometh unto me I will in no wise cast out." Not only is the approach to Jesus Christ the Saviour of sinners open to all men without the mediation of a human priesthood, but the sacrifice which He through the Eternal Spirit made of Himself to God for our sins, was made once for all, never to be re-

peated or made effective by any other sacrifice or sacrament. By that one sacrifice He has obtained eternal redemption for all men; and it is the free gift of God to all without the intercession or mediation of any priest, saint, or angel. There is nowhere in scripture even so much as a hint that the benefits of Christ's atoning sacrifice are dependent upon the priestly interposition of any living man, saint, angel, or church; but that both Christ and His sacrifice are accessible and available to the individual soul whoever or wherever he may be. Is it not written in both the Old and New Testaments: "that whosoever calleth upon the name of the Lord shall be saved?" Did not the publican in his solitary loneliness and self-conscious sinfulness stand afar off and smiting himself upon his breast cry out, "God be merciful to me a sinner," without calling in a priest to intercede for him? And did not the Saviour of men declare that that sinner "went down to his house justified." As a matter of fact the Church of Rome by her unauthorized sacerdotal priesthood and so-called sacraments shuts rather than opens the door to God and salvation. It is a part of the business and work of Protestantism to clear away all this rubbish of sacerdotalism and to gather out these superstitious stones from the highway of salvation so that the sinful and needy people may freely come to God and his Christ for salvation and to proclaim aloud the glad welcome of God: "Whosoever will let him come and take of the water of life freely."

CONCERNING THE TERMS OF SALVATION.

Protestantism teaches that salva-

tion is by faith alone in the Son of God as the Saviour of sinners, on the warrant of the word of God alone, without the aid or mediation of priests or ceremonials or the conditional merits of our own good works. Ordinances are for the worship of saved men and women, and not for the salvation of sinners. Salvation is the gift of God to be received by the personal faith of the believing and penitent sinner and not something handed down through priests and "sacraments." The great Apostle thus declares the good news of salvation to the world: "Be it known unto you men and brethren, that, through this man (Christ Jesus) is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses." For "He was delivered for our transgressions and raised again for our justification." "Moreover, brethren," declares the same apostle, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved if ye hold fast what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." In all this, nay in all the teachings of Jesus or the apostles, there is not a word, a hint or a suggestion that the salvation of God is dependent upon the intermediary work of Church, priest, or ordinance; but is offered to the penitent and believing sinner by faith alone.

IN RELATION TO THE SINS OF BELIEVERS.

Protestant Christianity teaches that Jesus Christ, the crucified and risen Saviour, is the only Confessor and absolving Priest of the believer: "If we confess our sins He is faithful and just to forgive our sins and to cleanse us from all unrighteousness." "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." The doctrine of the Romish Church which teaches that a human and sinful priest is the confessor and absolver of other sinners is not only an impertinent intrusion, but a blasphemous usurpation of the Divine prerogative. God in Christ only hath power on earth to forgive sins. The priests of the Roman Church have made their confessional not a means of grace but an instrument of spiritual oppression, slavery, and torture unspeakable.

CONCERNING THE HEADSHIP OF THE CHURCH.

Protestantism teaches that Jesus Christ is the only Head of the Church—in heaven or on earth. That He has on earth no Vicar or sovereign spiritual representative who reigns in His place, representing Him, either in matters spiritual or temporal. It therefore repudiates and denounces the claims of the Pope of Rome, to be that Head of the Church. Moreover it denies that any such authority resides in any other man, King or Potentate, State or Commonwealth. That therefore the Church is not answerable to any earthly authority, whether Pope, King, or Commonwealth, but only to Jesus Christ Himself, the only Head of the Church. It is for this reason that American Protestants have insisted on all or-

ganic separation of the Church from the State and the State from the Church. In this particular American Protestants have taken a step in advance of that held by the great reformers of the sixteenth century, and of the Protestant State Churches of England, Germany, and other European countries.

IN RESPECT OF ETHICAL LIFE.

Protestantism stands for a spiritual and ethical life, and not for mere academic faith and ecclesiastical relationship. It is not enough with us that one gives intellectual assent to the Protestant doctrine and connects himself with some one of the various Protestant Churches. Protestantism holds to the necessity of a spiritually regenerated life and a conduct in harmony with the teachings and life of Jesus Christ. "If any man be in Christ Jesus there is a new creation." "If any man have not the Spirit of Christ he is none of His." Protestantism is neither "circumcision nor uncircumcision, but a new creation;" it is not "meat or drink," but a new life manifesting itself in characteristic spiritual and ethical fruits, such as "love, joy, peace, long-suffering, gentleness, goodness, truth, faith, meekness and temperance; against which there is no law." For "Christ loved the Church and gave Himself for it, that He might sanctify it and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." With Protestants conduct is four-fifths of faith and life. Protestantism stands as much for conduct as for creed; as much for a holy and blameless life as for an or-

thodox faith, and makes a consistent life the final test and proof of a vital Christian faith.

IN RESPECT OF THE LORD'S DAY.

Protestantism, especially American Protestantism, stands for the sanctification of the first day of the week, or the Lord's day, or as it is commonly called the Sabbath Day. This day stands for two things with us. It is a holy Sanctuary in time, set apart for rest and the worship of God, into which it is as great, nay a greater profanation to bring the ordinary avocations and pleasures of life as it would be to transfer them to the house which we have builded and set apart for worship. Not more certainly did the money changers and sellers of doves profane the Temple by bringing their otherwise legitimate business into that Holy Place which God had consecrated as a house of prayer for all nations, than do those who disregard the Sabbath day by turning it into a day for carnal pleasures and secular business. Protestants hold this day as sacred to the worship of God, as did Jesus hold the ancient Jewish Temple sacred as God's house of prayer. It is a day sacred to the commemoration of the resurrection from the dead of our Lord Jesus Christ, and therefore, a day in which His people come together to worship and praise Him, and tell the story of His love and salvation to the people. That the sacredness of this day has been invaded in our own homeland by the continental European immigration (mostly from Roman Catholic countries), is a disaster which true Protestants deplore and mourn. That in these Islands where God has so strangely brought us this holy day is so en-

tirely disregarded and desecrated by the vast majority of Americans from the highest officials down to the most godless and abandoned of our people is a matter not only of profound sorrow to every true lover of God and his country, but the ground of a profound apprehension for the welfare of our country and the wellbeing of the people among whom we have come, professing a desire and purpose to teach and give to them the blessing of a higher and better Christian civilization. God cannot and will not bless any people or country that ruthlessly profanes His Sanctuary day and abandons His worship.

II. The Relation of Protestantism to the State.

In the discussion of this branch of our subject let it be borne in mind that Protestants seek to regulate their relation to the State on the same principle that governs them in determining any other doctrine: namely, by an appeal to the word of God. We turn to the Bible and ask ourselves, "What does God require of us in this matter?" Under the old Jewish economy the Church and the State were one. The Jewish nation was Theocratic. The Priest, the King, and the Prophet represented the three factors that entered into the constitution of the Jewish nation. That national life was broken up and destroyed by the Roman political power. At the time of our Lord's advent and ministry the Jews were looking to Him with a passionate desire and hope that He would restore again the Kingdom of Israel. It was on a false charge against Him that He was seeking so to do that He was arraigned before the Roman Governor and put to death. Nevertheless

Jesus denied that His Kingdom was in any sense a temporal or political one. "My Kingdom is not of this world, else would my disciples fight for it." After his resurrection he brushed aside the question of His disciples concerning the restoration of the temporal power of God's people and directed their attention to the evangelization of the world by means of the truth. He warned His disciples against the use of the sword or the temporal power either as a means for propagation of the gospel, or for defense. "Put up thy sword," was His command to that impulsive disciple who would come to His defence with that secular weapon. The great Apostle has laid down the same principle when he said: "The weapons of our warfare are not carnal." But our Lord has not left us without direction as to our relation to the temporal powers or the State. We are to "Render unto Caesar the things which are Caesar's" just as truly and conscientiously as we are to render unto God the things which are God's. When the tax collector demanded tribute of Him and His disciples, He not only counseled the payment of taxes but wrought a miracle that they might have the wherewithal to pay the tribute money. He would not even plead His poverty, lest that might be misinterpreted as a repudiation of the rights and powers of the State. Nor is the relation of the Christian to the State merely a passive one. The State is as much an ordinance and institution of God as is the Church. "Let every soul be subject to the higher powers; for the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of

God: for the ruler is the minister of God to thee for good. Wherefore ye must needs be subject, not only for wrath but for conscience sake. For this cause pay ye tribute also; for they are God's ministers. Render therefore to all their dues; tribute to whom tribute is due; fear to whom fear; custom to whom custom; honor to whom honor." (See Rom. xiii). And again the Apostle says: "Fear God; honor the King." I have quoted these sayings of Christ and His Apostles because it is by their teachings that Protestants are guided.

In connection with these Divine directions for our governance two things are apparent. First: That there is no hint that the State has any authority over the Church or the individual conscience, in matters spiritual and religious, but only over Christians as they are citizens. Second: There is no hint that the Church has any authority over the State; but that as individual Christians we may not repudiate citizenship nor the obligations that rest upon us as such. We must, both for fear and conscience sake, recognize and honor the constituted authorities as being appointed of God for the protection and government of the common community.

When our fathers fled from England, because the State sought to dictate to them in matters of conscience and their religious faith, and by persecution to compel them to conform to the religion approved by the King; they in turn, in order to protect themselves from future persecution, founded a State that was subject to the Church. The English King and State violated and transgressed their prerogative by seeking to exercise dominion over the Church, and our

Puritan Fathers fell into the opposite error, of seeking to dominate the State by the authority of the Church. In both cases the word of God was violated. Slowly and painfully the American colonists shook off these errors and in the end our State and Constitution emerged into a larger and freer atmosphere and a truer conception of the relation of the Church to the State and the State to the Church. Let me briefly state that relation.

(To be concluded in our next.)

Renewal of Subscriptions.

As the year draws to a close the subscriptions sent by our friends last year and the beginning of this year are exhausted, and there is no money on hand to meet current expenses. The remedy for this is to renew for next year; and if the hearts of our subscribers be inclined to enlarge the work and increase its usefulness, to send an additional contribution for its extension. The work of the Magazine and of Christ's Mission is necessary and is doing good. It can be carried on and extended only by the voluntary contributions of friends who are interested and have hitherto sustained it. We thank God their kindness has not been in vain, and that the prospect of good work in this cause was never brighter. The present Pope, Pius X, is preaching open-air sermons from the portico of the Vatican—the first time in hundreds of years that a Pope has preached a sermon—and he may yet be converted. At all events, THE CONVERTED CATHOLIC will do its part toward enlightening him and his followers and warning Protestants against the Jesuitical system of false religion which dishonors God and enslaves mankind.

Dr. Gil's Diploma.

Many Roman Catholic priests among our readers—and their number is increasing every month—will be interested in the diploma received by Dr. Adolf Gil, the South American priest, who has been at Christ's Mission since August.

Literæ Testimoniales Laureæ In
Jure Canonico.

Collegium Protonotariorum

Decurialium Sanctissimi Domini Nostri
Papae et Sedis Apostolicæ.

Protonotarii Apostolicæ Sedis perantiqua, atque ipsi Christianæ Ecclesiæ prope coæva institutione, et gravissimis nobilitati muneribus, quibus tum alibi tum in hac præsertim Alma Urbe perfuncti sunt, plura eademque præclara a Summis Pontificibus privilegia, et facultates meruerunt: quas inter, ut viros in Canonica et civili jurisprudentia eruditos ad Doctoralem in utraque Lauream, facto illorum scientiæ periculo, promovere possint. In apostolicis antem Literis Summi Pontificis Benedicti XIV f. r. quarum initium "Inter conspicuos" datis IV Kal. Septembris MDCCXLIV atque in recentissimis Pii IX, Pontificis Maximi Apostolicis Literis incipientibus, "Quamvis," ac datis die nona Februarii MDCCCLIII Statutum est, ut Nota Testimonialium Literarum, seu Instrumenti cujusque Laureæ in Facultate Juris a Collegio Nostro collatæ, intra mensem a promotionis die proximum ad Archivum Urbanum deferatur: atque ut hac lege impleta Doctores a Nobis renunciati, habendi perinde sint, ac si ipsam Juris Lauream in Romani Archigymnasio fuissent adèpti.

Jamvero cum D. Adolphus Gil,

Clericus Archidiocesi S. Fidei, Bogotensis, emenso studiorum Juris curriculo coram Nobis Aloisio Pericoli Decano, Carolo Nocetia, Aloisio Trombetta, Agapito Panici, Diomedo Panici—

Protonotariis Apostolicis Decurialibus hac die in consilium rite coactis præscriptum doctrinæ snæ specimen ex venia Sanctissimi Domini Nostri in Jure Canonico tantum exhibuerit, cunctis suffragiis approbatum; quumque insuper Nobis rite constiterit de ejus probitate morum, Religione, et Catholica Fide, quam coram Nobis professus est, et Juramento firmavit juxta præscriptum, in Literis f. r. Papae Pii IV Ipsum in FACULTATE JURIS CANONICI LAUREAM promeritum, et consequutum fuisse consulto declaramus, ac renunciamus.

Cui propterea liceat hic, et ubique honoribus uti, et privilegiis juribus ac facultatibus omnibus, quibus frui posse datum est iis qui ad hujusmodi evehuntur dignitatis gradum. Et cum ad Collegii Nostri decus multum referat, sicut sua intererit plurimum ut quem merito is adeptus est, honor pateat, testimoniales has Literas Nostras Magno Collegii Sigillo munus libentissime illi concedimus.

Datum Romæ ex Aedibus Cancellariæ Apostolicæ die XIX Mensis Augusti, A. D. MDCCCXCI—Pontificatus Sanctissimi Domini Nostri Leonis P. P. XIII Anno decimo quarto.

Collegii Decanus,

ALOISIUS PERICOLI.

Et Ego Almi Collegii Sacretarius qui toti supradicto Actui interfui eadem has Literas rogatus et requisitus subscripsi, et publicavi.

ZENO CANONICUS MIRIANI.

THE INDEPENDENT CATHOLIC CHURCH IN THE PHILIPPINES.

BY ARCHBISHOP GREGORIO AGLIPAY.

IN undertaking to describe some features of the religious questions now agitating the large majority of the inhabitants of these islands, I first of all disclaim being the author of this movement. The cause can be explained in one word—friars. The various religious orders that infested the Philippines had entirely forgotten the Gospel and the Law of God, and during the latter part of their three centuries' stay they also defied the law of man. They made



Archbishop Aglipay.

and unmade governors by their wealth and power, and were the real rulers. Their thousands of unpunished crimes, including the taking of daughters forcibly from families for lust and having those deported or killed who opposed them, have burned into the souls of the people, who have not forgotten or forgiven. Now the day of reckoning has come, and with the assurance of liberty of conscience, we have cast off the oppressive yoke of friars forever. This

separation from Rome and the Pope is the climax of all the appeals and petitions vainly sent to the Vatican during the past thirty years, by pious Catholic people, to have their real grievances redressed.

It is an historical fact that on February 17, 1872, three Filipino priests—Burgos, Zamora, and Gomez—were publicly garroted in Manila; the friars had charged them with attempting to stir up an insurrection in Cavite, and demanded that they be executed, which was done. Back of this is the fact that in 1870 the Secretary of State for Spain, Señor Monet, sent an order to the Philippines that "no friar was to be priest of any church, but must confine his efforts to teaching and being a missionary." This was in response to a strong agitation. The friars made this order null by ignoring it. The opposition which had secured this order did not submit, but demanded its enforcement. The Filipino priests were naturally interested in the enforcement of that order, which meant that they would be in charge of all the churches, a position that brought with it recognition from the Spanish Government. When the friars decided that it was necessary to stop the agitation they selected, as victims, three prominent Filipino priests, in order to intimidate others and stamp out the opposition. There have been over a score of our Filipino priests officially murdered, entirely on the false accusation of Spanish friars, from that beginning until 1896. The scope of this article will not allow one to detail each case, but

God has not forgotten them, nor have the outraged Filipino people forgiven the real murderers.

At this point I state it as my conviction that owing to the marvelous spread of the separation from Rome—not strange to us, but unexpected in Rome, after the false reports sent in by the friars—the Papal Delegate, Guidi, deliberately changed the recently printed Papal promise to appoint four Filipino bishops by appointing American bishops in their stead. This was a crafty, Jesuit trick, to introduce the "ruling nation question" by making it appear that our opposition is to the Americans instead of to the friar-ruled American bishops. We resent the sending of French, Italian, Hottentot, American or any other friar-controlled priests to rule us. We have capable Filipino priests of our own, to govern our Church, and in the same manner as the American Civil Commission recognizes the ability of Filipinos to sit on the Supreme Court, be Governors of provinces, and even Commissioners, we demand recognition, and having been refused by the Church of the Italian Cardinals, we have established our Filipino Independent Catholic Church.

If asked concerning the stability of this movement, I answer it has sunk its roots deep; it has been watered by the blood of the martyrs; it has continued under fierce opposition for thirty years, and why should it not continue now under religious liberty? I most positively assert that the rule of the friar is forever ended in these islands; Amen, Jesus! I am unable to declare positively the form this movement will take. The liberalizing influences at work among us make

it certain that our religious progress will be upward, largely influenced by the Bible, and will be permanent.

In view of the deliberately false statements designedly or mistakenly circulated about me and my motives, I feel justified in setting forth certain facts of my history which might be of public interest. I was born in the pueblo of Batac, in the province of Ilocos Norte, on the 9th of May, 1860. My parents were agriculturists of medium position. My early life was spent without any remarkable incident. After passing through the schools of my native place I was sent to the College of San Juan de Lateran, in Manila, conducted by the Dominican friars. After graduating in arts and science I went to the Theological Seminary in Vigan, which was under the direction of the Recolecto friars. On completing the course I was ordained priest in Manila, and sang my first mass on New Year's Day, 1890, and served as directed, as assistant parish priest, and then in charge of parishes.

I took no part in the uprising in 1896 against Spain, under Don Emilio Aguinaldo. I held the confidence of the Filipino people and leaders as a priest of the Catholic Church. I continued my parish work until after Admiral Dewey sank the Spanish fleet on the morning of May 1, 1898, the significance of which was not understood then by any one. Fifteen days later I was sent for by a messenger from Governor General Agostine, with a letter from the Archbishop of Manila, then Friar Bernardino Nozeleda, calling me to their presence immediately for an important conference. I went; there was unfolded to me in minute details a

plan to undertake a mission of great importance. I was to go to the Filipino insurgents, who were co-operating with the American soldiers who had landed at Cavite and had invested Manila on all sides. This siege was continued until Manila was captured by the American and Filipino soldiers on August 13, 1898. I was to offer, in the name of Spain, autonomy, or even independence, to the Filipinos and get them to renounce their allegiance to the American cause, as by their uniting with the Spanish troops the American forces could be prevented from landing on the shores of these islands. The promises made to me as a reward were very flattering by both the Church and the State representatives.

I left immediately by train to see the leaders. We were halted at Bigaa by Filipino soldiers under General Gregorio del Pilar and prevented from going further. As we were friends, I broached this matter to him, but met with such vehement opposition, on the ground that all statements and promises of Spain and the friars were worthless, as faith had been broken by them for three centuries, that all other attempts to introduce the matter were fruitless. So I went on to Arayat by road, and was received there as a friend, until I mentioned my mission, when I was threatened with arrest as a friend of the Spaniards. As the revolt against Spain had succeeded in almost every part of the islands, and I was convinced that my mission was hopeless, I turned my attention to relieving the needs of the thousands of Spanish prisoners—priests, civil officials, and military. The fact that every Spanish friar was a prisoner, and in some

cases they were compelled to work with pick and shovel on the roads, and were subjected to indignities, indicates the temper of the Filipino people toward their former priests. I am aware of no act of Rome or any other circumstance that has removed this hatred of the friars. A Catholic people who thus treated their clergy evidently have grievances. The fact that they remain Catholic under my leadership demonstrates that their demand is for clean church government. It is not true, as has been said by "frialistas" (friends of the friars), that four million Filipinos have yet become Protestants.

Among the Spanish prisoners was Bishop Hevia, of the see of Nueva Segovia, who urged upon me the importance of accepting the ecclesiastical charge of his diocese, which I did, filling, as far as possible, the places of the Spanish friars who were prisoners with the former assistant Filipino priests. This entailed journeys of hundreds of miles, over mountains, across rivers and rice paddies on bad roads. As I had been appointed by President Emilio Aguinaldo "Capellan Major Castrense" (Chief Military Chaplain), I had every facility to accomplish the work of reconstructing the parishes.

In November, 1898, I conducted eight Spanish nuns, of the order of Santa Catalina, to Manila. They were Spanish prisoners, subjected to bad food, hardships, jeers and insults. I feared that they might even suffer worse treatment; so taking them and a letter from Bishop Hevia, whose release I could not effect, I reached Manila in safety, having done the best possible for transportation, food,

etc., en route. I was received with open arms by Archbishop Nozeleda. Several days were spent in conference and in reviewing the situation. Archbishop Nozeleda stated in one of these conferences with me that it was certain that there would be a Filipino Republic, and that as I had the confidence of President Aguinaldo and had rendered invaluable services to the Church, and as it was certain beyond a doubt that Spain had forever lost these islands, I was to be the link to unite these islands to the Vatican. He gave me further directions to organize the provinces of Bulacan, Pampanga and Pangasinan in the manner I had already organized Ilocos Norte, Ilocos Sur, Union, Abra, Cagayan, Neuva Ejcita and Vizcaya. He approved of the transfer of the Episcopate by Bishop Hevia to me, and I returned cheerfully to the great task assigned to me.

Three months later, on February 4, 1899, the strife between the Filipinos and Americans began. I threw my sympathy and influence with my people. As there was no war in the provinces I went to, I continued in my religious work of organizing until the American army reached the north. It has come to my knowledge that American Catholic military officials prevailed on Archbishop Nozeleda publicly to denounce me, as otherwise the Roman Catholic Church would be identified with the insurrection. They said that, as America would never stop fighting until the Filipinos were beaten, there was no further use of my services. In short, I was to be publicly sacrificed, owing to a change in the political conditions, to make it appear

that the Spanish friars love America. Their every action from that day to this shows their base hypocrisy. They openly insult the American officials, civil and military, their institutions and intentions; they continue to oppose the marriage laws, and antagonize the public school system. Their official daily paper, called *Libertas*, got so defiant that it was brought to court on a charge of criminal libel by General J. F. Bell, and the editor was sentenced to six months in prison and a fine of \$2,000. There is more cunning displayed since, but no more respect for Americans. These are the people who on April 29, 1899, met in Manila in an Ecclesiastical Tribunal, where I was charged with "assuming exalted ecclesiastical powers" by issuing a circular to the clergy, and with other "violations of canonical rules," and the sentence of major excommunication was pronounced against me. All this friar farce was enacted in my absence. I immediately opposed this decision and appealed to the Pope, where my appeal still lies, and some of my bitterest enemies may yet be surprised to find me justified and vindicated by the Papal Secretary of State, but too late to bring me back to Italian slavery. By the power vested in me, according to Roman Catholic canonical law, I impugned Archbishop Nozeleda and was forced to excommunicate him. It is a significant fact that he was recalled by the Vatican from Manila. He is a friar, and has systematically and wilfully misrepresented to the Pope the real conditions here, and has condoned and covered up the sins of the friars, which have since been shouted from the housetops. The result of

three centuries of friar rule shows over three million Catholics who have been driven to the desperate expedient of separating from Rome and renouncing the Pope. Does it need any further proof of the character of the friars? "By their fruits ye shall know them." There was certainly an uninterrupted opportunity here to perfect a Holy Church. And what have these tyrants left? Let present day history answer; if I answer as I feel, I will be charged with being severe.

There is no reason for omitting the fact that I did take up arms against America and did lead an armed force, and for several years kept several American regiments unsuccessfully chasing me and my small band of patriots. The love of my country is my only defense. When the last hope of success vanished, I voluntarily came in to Laoag and surrendered to Colonel McCaskey, of the Twentieth Infantry, the officer commanding, and took the oath of allegiance to the United States of America, and have kept it. The war is past. I have no desire to enlarge on this chapter of my life. In the war records in Washington is my vindication from the groundless charges of cruelty and inhumanity made against me, with no other design but to harm my reputation and sow doubts in the minds of those who do not know the facts.

I prefer that other pens than mine write of the work thus far accomplished in the National Catholic Church. Its influence extends far beyond my acquaintance, which shows to me that the movement is spontaneous. I have adhesions with several thousand names from prov-

inces I never saw; letters come from remote places. All the newspapers, with the exception of the official organs of the Roman Catholic Church, are favorable to the movement and print articles, correspondence, my pastoral letters, and their views on the religious situation, all anti-friar. My own official paper, *La Verdad* (The Truth), reached a circulation of 10,000 copies per week, spreading information. My priests have traveled extensively. I have more invitations than ten men can fill. The interest is widespread, and has been intensified by Papal Delegate Guidi deliberately changing the promise in the new Papal constitution, granting four Filipino bishops. It has had the effect of creating a new division in what was left to the Roman Catholic Church. In Ilocos Sur a year ago six priests came out of Rome and joined the Independent Catholic Church. The remaining twenty priests decided to wait for developments. They have now held an assembly, and in a united body left the Church of Rome. The same has recently happened in the Island of Panay. Fifteen priests declared for our Church, and now the remaining forty-five Roman Catholic priests have, as a consequence of this new deception on Papal Delegate Guidi's part, left the Roman Church. Some of these forty-five will probably enter the Protestant Church, as the preachers of the Baptist faith have great influence in Panay Island. It is very clear that there is a universal agitation, caused by the fear that the friars will stay, and that American bishops will come to aid the friars. It is my opinion that when the American

bishops really land the opposition to Rome and the Pope will increase.

I have thus far consecrated ten bishops. One of these, Bishop Jose Evangelista, who has charge of Manila, directs a theological seminary. He has ordained fifty-eight young men to the priesthood, presbyters, deacons, and to minor orders. By Bishop Pedro Brillantes, who is in charge of Ilocos Norte, where, with one exception, all the parish churches and convents and priests and all the people are of the Independent Catholic Church, eighteen were ordained, and another class is being prepared. Bishop Adriano Garces, of Pangasinan, has charge of the theological seminary at Dagupau. He has a class nearly ready for ordination. Some of his candidates were included with those ordained by Bishop Jose Evangelista.* We have more requests to send priests than we can supply, but are doing the best possible under the circumstances.

I refrain from detailing all the difficulties and obstacles that were necessary to be overcome, especially as the people, being intensely Catholic, were very loath to cut loose from their mother church and faith in the Pope. Very few realize what it costs to do this, and what our feelings in the matter are. Besides, there was a general expectation that some concessions would be made to the people. But all this is now settled; the die has been cast. We are a separate organization, to perfect which is no small task.

I attach but little importance to the so-called "Friar Land Negotia-

tions." Absolutely no interest is taken in the matter here. We distinguish between the land acquired for cultivation and the church buildings and parsonages (convents). Some of their plantations have good titles; there is no question as to the ownership of these. If any have faulty titles, or were falsely acquired, the courts of the islands can determine this. Any dispute between tenants and friars can be resolved in the courts. With the millions of acres of uncultivated Government land lying idle which is available for friar land tenants who are dissatisfied, it appears to me that no one is forced by circumstances to depend on the friar plantations for a living. Therefore, beyond showing a disposition to please the Catholics in America, I fail to see the importance of the land claimed or owned by the friars.

A confusion has been caused by including the church buildings and convents in this matter. These are the indisputable property of the people. Every dollar of money was collected by the Government of Spain by taxing the people to erect the churches, and the labor was done by "polista," each person being compelled by the Government to work fifteen days or pay the equivalent. There is not a human being in possession of his senses, knowing the facts, who would suggest that because the Roman Catholic priests were servants of the state that therefore state property belongs to an Italian in Rome. By the same logic the jails belong to the jailers and the town halls to the mayors. Rome never put a dollar into the parish buildings. They were the property of the Crown of Spain, under a State

*Bishop Narcisco Hijalda, of Antique Province, in the north of Panay Island, reports having ordained twenty priests since this article was written.

religion administered for the Government by Roman Catholics. This ownership passed over to the United States of America by the treaty of Paris. And who will dispute the justice of the United States holding this property in trust for the people? Is it necessary that the people be Roman Catholics to be citizens? Does the Government owe nothing to Independent Catholics? Suppose the test were made that where two-thirds of the people are Roman Catholic, there the Archbishop of Rome can use the Government building, and where two-thirds have renounced Rome, there the Independents appoint their priest and be allowed to use the Government church? I know there is a record of church property. This sustains my contention. I am not seeking to prejudge what will be done by the officials. I simply state what I believe is their just duty. I frankly state that we are in peaceable possession of over a hundred churches, and there is no suggestion that we shall be forcibly dispossessed. But the question is held in abeyance; it is not yet settled.

Assuring you of my endeavors for justice in Church matters and peace on earth, by supporting just governments, and believing that God is more than creed, and that Jesus never excommunicated any one, I am, as your server, GREGORIO AGLIPAY.

Manila, Philippine Islands.

Premier Combes Sustained.

The work of ridding France of the religious orders goes on without wavering, and the Government has been sustained by a large majority on the re-assembling of Parliament. A dispatch from Paris, Oct. 24, said:

The Combes Cabinet has faced the

Chamber in the first parliamentary battle of the autumn. The campaign has resulted in a brilliant victory for the Government by a vote of confidence of 332 against 233, being one of the heaviest majorities obtained since M. Combes came into office. The sitting was stormy and picturesque. The Deputies were as frisky and mettlesome as a college full of freshmen returning from a football match. M. Combes, with a pale and determined face, and white silken hair, mounted the tribune, greeted by Nationalist shrieks and Opposition yells. He seemed like a little white kitten held at bay by a pack of yelling fox terriers. For fully five minutes he could not make himself heard, Pluckily biding his time, he calmly and logically and in a quiet, business-like, conversational way, answered a quiverful of interpellations directed against the Cabinet. He gradually silenced his foes and came out before Parliament and the country a stronger man than ever before.

Indeed, this cool-headed, determined, practical little Premier is a surprise for his friends as well as for his enemies. He knows what he wants, he never loses his head, and each time he is attacked he comes out bigger and more formidable than ever.

Dr. Combes knows the religious orders as no other French Premier did. He was among them as a teacher for many years, wearing the ecclesiastical dress and conforming to all their rules, until his eyes were opened and he renounced the Roman Catholic faith. Now he warns his countrymen against those wolves in sheep's clothing, and as Prime Minister executes the laws that were enacted for the protection of the Republic against the religious orders. All honor to M. Combes and other men in Catholic countries who thus cripple the power of the Roman Church and prevent it from doing further harm.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XV.

NEW YORK, November, 1903.

Sir:—Since your return from Rome, where you took part in the election of a new Pope, you have been dinning into the ears of the American people stories that bordered on exaggeration of the pomp, the power and glory of the Papacy. It was the first time that an American had taken part in the election of a Pope, and you made the most of it. The opportunity to impress upon the people of this Protestant nation the papal claims to supreme dominion was seized upon by you in a manner that showed you were animated by the spirit of reaction derived from your contact with the curia. Heretofore you have posed as a liberal churchman, with American ideas of freedom and progress, but since your return from the conclave that elected Pius X as the successor of Leo XIII you have given evidence of a change of heart in this matter. I cannot predict your future course, but it is clear that a policy of reaction toward American institutions was inculcated by the curia—the coterie of Italian ecclesiastics whose hands pull the wires in directing the affairs of the Roman Church—and this you pursue.

Before indicating what that policy will be, it is worth noting that in your interviews with the press after your return you sought to avoid the discussion of the veto on the election of the Pope exercised by the Emperor of Austria. You did not deny that he had used his power in the conclave to prevent the election of a certain Cardinal, and you even admitted that such interference was deplorable, but you added that afterward the election of Cardinal Sarto was unanimous. In the days of my priesthood in your Church I was taught that the election of a Pope was the work of the Holy Ghost, and like many others, I believed this in a vague sort of way. As my eyes were opened to the absurdity of such belief, so I think will many intelligent Catholics see the folly of accepting doctrines that are contrary to facts and reason. There was as much unholy ambition among those Cardinals in the conclave as could be found among an equal number of politicians seeking a public office. It is blasphemy to say that the Spirit of God directed the choice of a Pope, when a ruler like the Austrian Emperor had interposed his veto against certain men. The ignorant masses may believe that, when the last ballot is counted that gives a majority of votes to a certain man, the Holy Spirit descends upon that individual and makes him the vicar of Christ, the infallible teacher of divine truth, the sole dispenser of divine grace, the universal ruler of the souls and bodies of men, to whom obedience must be rendered as unto God Himself. But persons who are capable of reasoning and who exercise the right to think for themselves will not continue to believe such false doctrine. You perceived evidence of this while you were in Europe. France, Italy and other Catholic countries are turning away from the Papacy, and the "losses" to your Church in our

country are so manifest that I have no doubt your attention was called to the subject by the curia while you were in Rome.

And this brings us to the policy you were ordered to pursue to preserve the Church and increase its power in the United States. The French Government, under the wise direction of Premier Combes, the former Catholic ecclesiastic, has taken the education of the people out of the hands of the clericals, and France is lost to the Church. You must place education in the hands of the clericals here or the growth of the Church will be retarded and its power and influence will diminish. You are overburdened already by the expense of maintaining the parochial schools, which do not accommodate one-half of the children of your Church, and it is impossible to get the people to pay more for such poor education as the children receive from the monks and nuns. Therefore, the policy has been adopted to make the State bear the cost of maintaining your schools. Ever since your return from Rome this subject has been discussed by you and other bishops and priests with a vehemence that borders upon desperation. In your own cathedral in Baltimore you preached a sermon last month in which you not only condemned the public schools, but you reviled our noble army of school teachers, the flower of our country. By constant, persistent agitation you hope to influence politicians and obtain legislation in favor of the parochial schools. But, Cardinal, there are some honest, honorable men in the priesthood who will not stifle their consciences and allow the Roman policy on the school question to be carried out. One of these priests, writing to the *New York Sun* last month, expressed himself as follows:

(*New York Sun*, October 21, 1903)

A REMARKABLE DEFENCE OF THE PUBLIC SCHOOLS BY A CATHOLIC PRIEST.

To the Editor of The Sun—Sir: I have read with interest your letters in relation to the public schools as sent you by different correspondents.

In all these letters there appears to be more or less of a spirit of sectarianism, and especially is this so of the good Catholic clergyman who argues for the parochial school for the simple reason that he believes it gives religious training while the public schools do not, and therefore are inferior to parochial schools.

Archbishop Corrigan frankly admitted that the Bible was forced out of the public schools through the agitation of the Roman Catholic clergy. That left nothing but secular things to be taught. Now the Catholics are clamoring for religious training and condemning the public schools because they don't have it. Why didn't they let it alone in the first place? The reason was that the reading of Scripture was from a Bible not accepted by them. It was not a Catholic Bible, and they didn't want Catholic children to listen to such a Bible.

Now, what do they offer better in the matter of religious training than a simple reading of Scripture and a prayer at the opening of the day's school work? They claim that spending from a quarter to a half of the time of the children in drilling them upon the catechism and similar things, so the child can repeat it, answers their idea of religious training. A child may be efficient in his ability to repeat these things, yet not be a religious child. He comes to look upon those things as he would on the multiplication table, and they mean no more to him.

This constant drilling of a child upon catechisms and similar matters, verses and recitals, is time wasted. The child that is properly taught in a school from a religious point of view is one that knows what it is to be a good boy or girl when out of school the same as in. It is not one who swears and fights as soon as he is out of school. The latter is the parochial school child. You will see much less of it in the child of the public schools. This latter has some idea of the principle of right and wrong; the parochial child has very little of it. He's bigoted and selfish.

Then, the Catholics wish to force upon the public teachers of their faith and order and compel the Protestant children to have thrust before them all day a garb representing some Roman Catholic order. That's much worse than reading a Protestant Bible to a Catholic; for the reading is wholesome and lasts but a few minutes; the garb is a constant reminder of Romanism and is repulsive to Protestants. The idea is to get the garb into the schools, and with that as an entering wedge more will follow.

A fox once rolled a stone down a hill into a flock of geese. They got out of way at first, fearing him. After the geese were fooled to think no harm would come of it the fox rolled down himself and grabbed a goose by the neck and went off with it for a meal. So with this garb business: The foxy priests want to roll stones down the hill and then they want to roll down a fox who will grab money for the support of parochial schools. Look out for the foxy trick.

The proof of the pudding is in the eating. The Catholics of the United States to-day do not begin to average as well in education or morals as do the Protestants and non-religionists. Visit our prisons and see the great preponderance of Catholic criminals—90 per cent. at least, though if the ratio to population were carried out there would be only about 14 per cent. That proves that the much-lauded religious training of the Catholics is no good. It does not teach men moral responsibility. It does not lessen crime and criminal tendencies as Protestantism does.

Then, all this teaching of the superhuman power of the priest is not fit for the twentieth century. Spain is on the verge of a revolution from it. This school question is one of rule and politics of that Church. It belongs to the parents to decide what they want for their children, and not for the priest to intrude himself into the home and order what this or that child should be taught. That's the parents' business. The priest is after the child, that he may hold him for his own use and benefit later on, even if he does stunt his education—so long as he holds him, he, the priest, is satisfied. Said one in Porto Rico recently, when the public schools were to be established there: "We, the priests, don't want the people educated; we can't govern them as well."

The work of our public schools to-day is hampered by the priest's keeping children out for "instructions." That breaks up the child in his work and also makes him less governable. He may be a fairly good child on all days but those for "instructions," and on those days he's a little villain. He has an appointment with the priest for these "instructions," and thinks he can't be kept in for any ill deeds, so he raises particular mischief that day.

Now, what sense is there in a priest taking a child out of school regularly for any reason whatsoever? Such things only break into the child's work and upset the day for him. If the "instructions" of the priest were worth a far, that boy would be the best boy on that day, if they made a difference at all; but it only shows that these "instructions" are valueless.

For four hundred years the Philippines have been educated by this same Church, and look at those people to-day. The Church and politicians looted them all these years, and the Church dumps the bones of her subjects

into an open field, purposely exposed, if the rents for the graves are not paid on time. Her subjects can't even own their own graves. But all this is a source of gain to the Church, so it's practiced—void of religion as it is.

The public tolerates this matter, but this screaming for public moneys for parochial schools, and this scheme to force upon the public schools this garb, is a thing that won't do and must be shut out. All praise to our Superintendent of Public Instruction, who is fair enough to see that this garb business is but a dodge to get a hold upon public schools. Let us all preserve them. They are for the people, and are the greatest institution of this free country of ours.

FAIR PLAY.

Brooklyn, October 17.

Editorially the *Sun* said of that remarkable letter: "It is from a Catholic priest who is determined in his opposition to any change in the school system for the purpose of religious instruction. He warns the American people against the scheme as dangerously revolutionary and attributes the zeal with which it is advocated to sinister motives, or at least to a desire to make the Church the master force in our public school education."

In another editorial, on October 23, the *Sun* printed a remonstrance from a Connecticut priest, who said that the writer signing himself "Fair Play" was not a Roman Catholic priest. To this the *Sun* replies as follows: "The letter signed 'Fair Play' came to us from a Catholic priest. As he is a man of great ability, of unusual literary cultivation, of learning, and of unquestionably high standing as a clergyman, we printed his letter, as in the past we have printed other communications from him."

More than any other daily paper in New York has the *Sun* been the friend of the Roman Church, the advocate of its enterprises and the recorder of its proceedings. But it is an American paper, true to American principles, with a virile style and a candor that wins admiration. It is ominous for your Church policy, Cardinal, when such a paper permits and welcomes a free discussion of the school question.

Roman Catholics of prominence in all parts of the country have protested against your recent attack on the public schools. Here is what Mr. Jeremiah Quinn, chairman of the Milwaukee School Board, said in an address before the Teachers' Association of that city, October 17:

"How any man can assert that our public schools, directed and controlled and conducted by a body of Christian men and women of unstained character and high moral standing, are vicious is incomprehensible. If the public schools, because of being secular, are vicious, then must our whole theory of government, being secular, be vicious also. I very much regret this attack upon the one institution on which, in the minds of all Americans, the future welfare of the Republic rests. What would our vast heterogeneous nation be without our public schools? It would be a nation of sectarianism, in acrimonious conflict, each sect fighting for a share of the school tax. Every true American will forever oppose such a movement."

We shall let the matter rest there for the present, Cardinal. You cannot, you shall not carry out the Roman policy on the school question.

Yours truly,

JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of Roman Catholics and their conversion to Evangelical Christianity.**JAMES A. O'CONNOR, PUBLISHER,**

142 West 21st St., New York.

Subscription, per Year.....\$1.00**Entered at the Post Office, New York, as second-class matter.****Various Notes.**

The publishers of the new edition of "A Year in St. Margaret's Convent," inform us that the book will be ready next month. As soon as it is received it will be sent to the friends who have ordered copies. As the edition is limited, those who want copies should send their orders now. We do not know of any book that is more necessary to American Protestants at the present time to guard against the insidious methods of the Roman Catholic Church in perverting Protestant children in the convent schools. It exposes the duplicity of the nuns and their priestly advisers in severe but dignified language, while the incidents that crowd the volume are of absorbing interest. Like its companion volume, "Aimée's Marriage," it is a book that should be in every Protestant family in the United States. We hope many persons will order copies for Sunday schools and for general distribution. Its circulation will do more to keep Protestant children from the contagion of the convent schools and the unhappiness, the misery, the ruin that await them there than any book published. When the present French Government is taking education out of the hands of the monks and nuns, and expelling them from the country, the American people should be informed of the reasons why education in Roman Catholic institutions is objectionable, even to a Catholic nation. "A Year in St. Margaret's Convent" will enlighten them.

We also commend to our readers the books referred to in the cover pages of the Magazine. They are all good for the family circle and private and public libraries. When read in connection with this Magazine, knowledge of the evangelical faith as well as of the dark deeds and pagan superstition of Romanism will be revealed to every one who wishes to know the truth and guard against error.

Orders continue to come for sets of the bound Volumes of THE CONVERTED CATHOLIC. Several copies of Volume XV, which had been missing, have been recovered, and are now added to the set. It is hoped the volumes will find their way into the hands of our subscribers, who can have them on their own terms. We wish them to be preserved where they can do good. Some paper covered Volumes can be had at 50 cents each.

A new edition of "Facing the Twentieth Century," by Rev. James M. King, D.D., has been issued by Eaton & Mains, of this city, with a reduction in price from \$2.50 to \$1.00. When this work first appeared, a few years ago, a review of it was published in this magazine in which it was said that the book was all the better because much of its matter had appeared in various volumes of THE CONVERTED CATHOLIC.

Cruden's Concordance.

We have some copies of Cruden's Concordance of the Bible still on hand, and shall be pleased to let our friends have them while they last at eighty cents per copy, and twenty cents postage.

Christ's Mission Work.**FORM OF BEQUEST.**

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.